

S E R M O N ¹²

Preached at the ^{694 h 2}

Cathedral Church of Sarum,

November the 30th, 1727.

B E I N G T H E

A N N I V E R S A R Y D A Y

Appointed for the Meeting of the

Society of Lovers of Musick.

By *T H O M A S N A I S H*, M. A.
Sub-Dean of *Sarum*. ^K

L O N D O N :

Printed for *James Lacy* at the Ship between the Temple-Gates,
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Easton in *Sarum*. 1727.

SEERMON

Preached at the

Cathedral Church of Sarum

November the 30th 1727

BEING THE

ANNIVERSARY DAY



Society of Lovers of Music

By THOMAS NATHAN M.A.

Sub-Dean of Sarum

LONDON

Printed for J. and W. Smith, in the Strand, near the Theatre Royal, and for J. and W. Smith, in the Strand, near the Theatre Royal.

Conduct, as in the Performance.

TO THE

Society of Lovers of Musick,

IN THE

City of NEW SARUM,
And Parts adjacent,

And particularly to

Sir George Hamson, Kt. and Bar. } Thomas Hasket, Esq;
The Rev. Mr. Richard Younger, } Edmund Pitman, Esq;
The Rev. Mr. Peter Hersent, } John Clark, Esq; and
The Rev. Mr. John Talman, } John Long, Esq;

Stewards of the said Society for this present Year 1727.

S I R S,

I AM very glad to see your solemn Meeting
still grac'd with a noble Appearance, and
approv'd and honour'd as it deserves. And
what else could be expected? when your Design
is so laudable, and the whole Procedure ma-
nag'd with so much Decency and Exactness, that
there appeared almost as much Harmony in your
Conduct,

Conduct, as in the Performance. *Such a serene Chearfulness was seen in every Face, and such Endearments of Friendship and Affection mutual'y passed among all, as if the whole Audience had but one Heart and one Mind, and confirmed that ancient Opinion, that the Soul it self was all Musick.* Add to this, that *your Charity on this Occasion was such, that the next Generation shall call you blessed.* May you never want *Hands nor Voices, nor yet Hearts, to perpetuate this Anniversary Solemnity.* And may you never want a Preacher neither, the chief Point wherein you have been deficient, since you fixed on me, when every one else performed his Part. However, you cannot but rectify this Mistake, whenever you make another Choice. By which Means I shall have the Pleasure of being an humble Auditor, as I have now the Honour of being

Your most obliged

Humble Servant,

Thomas Naish.

S E R M O N

Preached at

SALISBURY, Nov. 30. 1727.

Before the Society of Lovers of Musick.

MATT. VI. 10.

Thy Will be done in Earth, as it is in Heaven.

I Hope to make some short but useful Observations from these Words, proper to this Day's Solemnity. But then in Order thereto, I must presume to interpret the latter Part of this Sentence, as referring to all the three foregoing Petitions; and then the Sense and Meaning will run thus: *Hallowed be thy Name in Earth, as it is in Heaven: Thy Kingdom come*, and mayst thou rule here in our Hearts by Faith and Grace, as thou reignest amidst thy Saints in Glory: And may *Thy Will be done in Earth*, as readily and cheerfully, as it is performed by Angels and Saints in Heaven.

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I have a good Authority for making this Interpretation, and therefore I readily embrace it, the rather for that it serves to many good Purposes of Piety and Devotion; but more especially, for that it seems to answer my present Intent, and yields some suitable Matter of Instruction for your present Entertainment.

For from this Construction of the Words we learn, what the Inhabitants of Heaven are continually employed about, namely, in Hallowing the Name of God; promoting the Interest of his Kingdom, and doing his Will. The same Mind should be in us, and we should make that our Duty, which will be our Happiness. We have a fair Copy to write after, and we should imitate them in these three Particulars.

But first and chiefly in *Hallowing the Name of God*. But is this an Undertaking adequate to the Powers of our Nature? Or may we even dare to make mention of his Name, or to praise it with our polluted Lips? *His Name only is excellent, and his Praise above Heaven and Earth.* Who then shall attempt to *express the noble Acts of the Lord, or to shew forth all his Praise*? Even here our Copy falls short of its due Perfection, and his Name is not hallowed even in Heaven with its just Blessings; how much less in Earth. His Name is exalted far above all the Praises, which the most pure Intelligences of Heaven can offer up unto him: Who then upon Earth can be *sufficient for these Things*?

And yet, though he receives no Addition of Glory by our most exalted Praises, such is the Condescension of Divine Goodness, that he is pleased to declare from
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his own Mouth, *Whoso offereth me Thanks and Praise, he honoureth me.* He is pleased to command us to *hallow his holy Name*, as so much Honour done unto himself, though the whole Advantage is to us: As it make us more and more like to our elder Brethren above, and more like to what we our selves hope to be hereafter. We feel the Benefit of it in the enlarging the Powers of our Mind, and exalting our Souls to such an Ascent, as is next beneath the Joys of the Blessed. This Angelical Employment is many times attended with such rapturous Contemplations, and Loves, and Joys, even here on Earth, as makes it even to join with those above; and sometimes it comes so near its Pattern in Heaven, that nothing seems wanting to complete it, but an endless Duration. Such is the Goodness of this Petition, that we only pray for our own Happiness, in being so like the blessed in Affection and Practice, that we may hereafter more readily join with them in those Songs of Praise which shall be our Employment for ever. The hallowing the Name of God, in their exalted Way, is one of the choicest Ingredients of their Felicity; and here we pray, that the same may be practised, in some good Degree, by Christians on Earth, who are only Probationers for Eternity, before they commence complete Saints.

But here, before I was aware, I was beginning again to describe the *Musick of Heaven*, and the Matter and Method of their Divine Performance. But I have said too much of that already; too much Repetition in the most excellent musical Composition cloyes the Ear, and dulls the Affections, and nothing can bear such frequent

Repeats, but the endless Hallelujahs of the Hierarchy of Heaven.

My present Business is to bring the Matter down to our selves; to draw some useful Inferences from their Celestial Harmony, that God's Name may be *hallowed on Earth, as it is in Heaven.*

Something is to be observed from the Order of this Petition, and something from the Matter of it.

From the Order wherein it is placed, we learn that *Praise* is the first and chief Act of all Religion. Our Lord having placed this in the very beginning of his Prayer, and then ending it with a Doxology, teaches us, that the Glory of God should be both the Beginning and End of all our Actions. He has not permitted us to beg the Forgiveness of our Sins, or to ask our *daily Bread*, before we regard the Honour of his Name, and pray that it may have its due Praises both in Heaven and Earth.

And then from the Matter of this Petition we learn, that the Worship of the Church Triumphant is chiefly made up of Hymns and Songs of Praise. For being blessed with all that they can desire or enjoy, they have no room for *Prayers* or *Intercessions*, but only *giving of Thanks*. Being themselves free from all the Evils and Miseries of Mortality, they spend their endless Life in adoring the Perfections of God, and praising him for the Communications of his Goodness to all the Parts of his Creation. This is the Theme of every Song which they sing unto the Lamb, graced with *Golden Harps*, wherewith they play before the Throne: And herein, as

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the Divine tells us, *they rest not Day nor Night.* So that what the Apostle speaks of *Charity*, may be applied to *Praise* too, that *it never faileth*: They both shall accompany us to Heaven, and there serve to sustain us in Joy and Bliss for ever. We see our Pattern, which at once shews us the Excellency of this Duty of Praise, and the Obligations we have to pray and strive, that God's Name may be *Hallowed in Earth, as it is in Heaven*: The Church of Christ (though Militant on Earth) can never want a Theme from the inexhaustible Fountain of God's Goodness, nor Motives to this Duty from his extensive Mercy, which is over all his Works.

But further yet we learn from our Pattern, that all the Helps of Art, and all the Advantages of Musical Instruments are requisite to assist us in the due Performances of this Duty. This is sufficiently Evident from the Practice of those above us. For though they *excel in Strength*, yet every one of them has his *Harp*, or some Musical Instrument to keep their Affections in fresh Ardour, and to modulate their Voices with never-failing Concord. *Rev. v. 8.* And we need no other Authority than this for using the like means to the same end. The Holy Ghost would never have represented them as using these helps in their Adorations, if this had not been a fit Precedent for us to use the same in our Christian Service here on Earth. Indeed we cannot possibly determine, what Advantages they reap from their *Harps* in Hallowing the Name of God, nor with what a Pitch of Exultation and Joy they perform their Service. This no one knows but themselves; but we shall know it hereafter, when we
come

come to join with them in the same Songs of Praise. And this we do know at present, and feel by Experience, that we want the engaging Energy of Musical Instruments to warm our Minds, and enflame our Devotions.

For me to go about to shew the *Lawfulness* of Church Musick would be a low and mean Undertaking, unbecoming both to this Place and Audience. To attempt to prove the Lawfulness of what we are now about, would seem to question, whether it was fit for us to Practice before-hand the Musick of Heaven. For sure we are that Instrumental Musick shall bear its part in the Church Triumphant, when Christianity shall be exalted to its highest Pitch of Felicity and Glory. And 'tis not credible that the State of the Church, in its Purity, should be represented by any thing that is unlawful for us in our present State: So that there seems as much Reason to be alledged for the use of Musical Instruments in praising God in his Church here, as there is for doing his *Will in Earth, as it is in Heaven*. The Use and Original Design of them was to assist us in Singing Psalms to the Praise of God, and this has been as Ancient as those Psalms themselves. The first Psalm we read of was sung to a Timbrel, before the *Law*, even that which *Moses* and *Miriam* sung after the Deliverance of the Children of *Israel* out of *Egypt*. And afterwards at *Jerusalem*, when the Temple was built, Musical Instruments were constantly used at their Publick Services, which were performed with that exact Order and Solemnity, as came little short of that of the new *Jerusalem*. They were used with all the *Songs of Sion*: And for this End the *Sweet Singer of Israel*

Israel established a Choir, that by their *Voices they might make sweet Melody, and daily sing Praises in their Songs*. That inspired Artist had Judgment enough to distinguish, who were fit for that Service, both for Skill and Voice; and, having a whole Kingdom at his Devotion, he could not be at a loss for fit and serviceable Men: Even *such as found out Musical Tunes* whom the Son of *Syrach* calls *Men honoured in their Generations, and were the Glory of Times*. Ecclus. xliv. 7.

Indeed nothing has, or possibly could have wrought the least Doubt or Scruple of the Lawfulness of Instrumental Musick in the Service of God, but those mean and base Purposes to which this Art has been corrupted and debased. It must be confessed and justly complained of, that it has been degraded to serve the Ends of Lewdness and Vice. For its Power is great and irresistible both ways. And when applied to vile Designs, 'tis apt to make those who were bad before, yet more so. But this is a corrupting the best of Things, which is attended with the worst of Consequences. 'Tis a perverting its original Use and Design; and prostituting the virgin Modesty of Musick to the worst of Ends. But Woe be to them who give such Offences, and thereby have occasioned Doubts and Scruples in weak but erroneous Minds, who cannot well distinguish between the *Use* of a Thing and the *Abuse* of it.

Supposing you therefore abundantly satisfied with the Lawfulness of Instrumental Musick in the Worship of God; I shall proceed to what (I think) is more proper and becoming the Day, (*viz.*) to say something in Commendation

mendation of the Force and Beauty of this Divine Exercise.

Indeed, it is not an easy Thing to explain that wonderful Sympathy which is between Musical Sounds and the Passions of Men; nor whence it comes, that they are so strongly affected by them. The Theory of Musick is almost as intricate to the wise, as its Force and Power is plain and perspicuous to all. We are forced to own and submit to the Force of Sounds, when we cannot account for the Manner of their Conveyance, and we can sit contented, and be willingly charmed with the irresistible Power of Harmony, without puzzling ourselves with the *modus* of its Operation. We yield to its uncontrollable Charms, when it commands a Satisfaction in us, and are pleased in being vanquished with its inexpressible Beauties. Even they who are most Curious in searching into the Depths of Concord, cannot account for its various and affecting Influence. Though the different Undulations of Air may create different Agitations in our Spirits, yet how these should excite different Sensations in the Mind, is like to remain a Secret, till we come to see and hear more perfectly, and *to know even as we are known*. However the Force and Beauty of Harmonious Sounds have been owned and testified by Men in all Ages of the World, and by the wisest and best of them. For this I need not appeal to Testimonies of ancient Times, as to *Linus*, and *Orpheus*, and *Chiron*, who were Famous in their Generations; and whose Command of Hand charmed and delighted all that heard them. Neither shall I appeal to the Times before them, even so far back as *Job*, who

who tells us, that even in his Days, *Men did take the Timbrel; and Harp, and did rejoice at the Sound of the Organ,* Job. xxi. 12. Musick has not lost its Force; none of its Power are abated, and she governs all that is Human (though perhaps not equally) with her charming Powers. She calls and commands at Pleasure; Witness this vast appearance here this Day. You are all living Witnesses of her uncontrollable Authority. What could bring hither at this Time such a vast Assembly, such an Illustrious Audience! Nothing but the Charms and Force of Musick: Not any Thing that could be expected from me, or what might have been delivered from this Place; not a *Sermon*, but an *Anthem*. And yet this Ordinance of *Preaching* is sometimes attended with such manner of Expression, such a Happiness of Voice, and Variety of Tone, according to the true Importance of the Words, and, after all, with such true and proper Cadence, that it has come little short of a Musical Performance, and has sometimes wrought Wonders in the Conversion of many. Such a Preacher was the Prophet *Ezekiel*; he seems to have had such an excellent way of Delivery, such a just propriety in the Art of Pronunciation, such elegant Expression, and Musical Accent, that the People crowded to hear him Preach. That Stubborn-hearted People could not but be Charmed with the Voice of that Charmer, though they neither loved him, nor obeyed him, because he did not Prophecy smooth Things unto them, For we are told *Ch. xxxiii. 30. They talked against him by the Walls and the Doors of the Houses,* yet they could invite each one his Neighbour to hear his Sermon, and

speak one to another; saying, *Come, I pray you, and hear what is the Word that cometh forth from the Lord.* And *Lo! thou art unto them as a very lovely Song of one that hath a pleasant Voice, and can play well on an Instrument.* And it is well known, that an elegant Manner of Expression gives Strength and Beauty to our Words, which, when they are attended with the Decencies of Pronouncing, are like *Nails fastned in the Assembly by a masterly Hand*, and convey their Weight and Strength to the very *Ground of the Heart.* This was the chief Part of the *Roman* Education, and their noble Youths spent that first and best Part of their time, in learning to speak with Masculine Vigour, and persuasive Sweetness, and with such Force and Beauty as might prevail. And yet 'tis observed, that all the Variety and different Modifications of the Voice, in Preaching and Orations, should never exceed above five Notes: And therefore one would think, that a little Labour, attended with a Happiness of Voice, and a Justness of Ear, might soon attain a good Degree of Skill, since the Art of Speaking lies within so small a Compass of the Scale of Musick.

But how am I launching beyond my Line, and got beyond the Depth of my Knowledge, and the Limits of my Text? And may I not justly be reproached, *Thou that teachest another, teachest thou not thy self?* And how unbecoming is such a Lecture from one, whose natural Defect will not let him practice what he so much admires and recommends?

But what I observe is, that if bare Words aptly expressed are apt to have such Force and Energy, how much greater

greater Impression must they make, when conveyed to the Soul by the Efficacy of well adapted Harmony: A Musical Accent gives a fresh Beauty, and nervous Influence to an elegant Expression; and Words spoken in due *Time and Tune*, *how good are they?* They awaken the Mind, and inspire into it a strange Kind of cheerful Gaity. They infuse into it an agreeable Sprightliness, and furnish it, as it were, with a new Capacity. They raise and fall the Passions, and play them up and down, making them pliant and subservient to our Souls, thereby enabling them to exert all the Powers of their Nature with greater Freedom. Thus the sovereign Power of Musick has been experienced and acknowledged by all Men, who have found it the best expedient to sweeten the Bitterness of their Gall, and to subdue the most savage Passions to the quiet and pacifick Purposes of Humanity and Religion. And because God has stamped such a prevailing Force on the Nature of it, we think it not fit to debar our selves of that Advantage, or to rob his Church of the kind Influence of it. We use it in his Temple, as not only lawful, but commendable and praise-worthy. And so long as 'tis our Duty to praise God with exalted Minds, 'tis a kind of Sacrilege to with-hold those Means, which may be instrumental to our Devotion. Our Affections are as dull and sluggish as ever, and want to be awaked; and many devotional Passions lie dormant in us for want of being excited. But Musick searches out all the secret Recesses of the Soul, and stirs up every Affection that is dull or heavy in us, quickens what is unactive, fits them for their proper Business and Employment,

ment, and sets them upon Action. And what a flaming Sacrifice of Praise must that be, where every Passion is ready fitted and tuned to the part it is to act, and every Power of the Soul exerts its Strength in its proper Place and Function? Verily such a one is not *far from the Kingdom of God.*

Musick never appears in more Strength and Beauty, than in the House of God, where at the same time that it pleases, it exalts and purifies our Affections, and adds fresh Flame to our Devotion. And therefore the choicest Place of her Abode should be in the Temple of the Lord, and among his *Saints that are in the Earth*, that they also may hallow his holy Name in some measure, as it is done in Heaven. It is of daily Advantage to such as daily attend his Service in his House: And I have good hope, that of the many who are come hither this Day, perhaps to fill their Ears only with melodious Sounds, before they depart, some, at least, will feel a kind of heavenly Warmth, their Hearts will burn within them, and make them confess, *surely God is in this Place.* Some Strokes of Divine Harmony have sometimes reached the most insensible and incredulous, and made them *almost Christians.* They have gone away not only pleased, but converted. May it have the like Effect upon all that hear me this Day; I mean, that all, whom either Love or Curiosity have brought hither, may partake of some Divine Warmth, and thereby be provoked to a Divine Emulation of doing the *Will of God in Earth, as it is done in Heaven.*

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But, I confess, this may appear a kind of a strange Language to many Persons in the World, and to some of more than common Devotion. They are Strangers to the irresistible Power and Beauty of Harmony, and they feel little or nothing of those pleasing Impressions, whereof we have been speaking.

Now this Insensibility must arise, either from some Defect in themselves, or some undue Performance in the Musick.

If those Defects in themselves are natural, and therefore unavoidable, their Infirmary is their Infelicity, and much to be pitied, as it deprives them of one of the most innocent and delightful Gratifications of humane Nature. But upon a nearer Enquiry it will be found, that the far greatest Part of those, who complain of such Insensibility, are themselves to blame. They rob themselves of the Pleasures of Musick, through a Stupefaction of Mind wrought in them, through the hurry, noise, and criminal Sensualities of this Life. And yet in the midst of their Lewdness and Riot, they are apt to call for Musick, but 'tis but the very Dregs of it, and which serves but to inflame their Spirits the more, and make them the more vile. The true Delights of Musick cannot be relished by carnal Minds; she is a spiritual Entertainment to the Soul, and communicates her Pleasures most freely to such, whose Affections are most pure, making them still the more so, till they are fit for the pure and spiritual Enjoyments of a better World. 'Twas for this Reason, that *Holy David prepared*, and tuned his *Heart*, before he touched his *Harp*: And then cries out
with

with eager Devotion; *My Heart is ready, O God, my Heart is ready, I will sing and give praise with the best Member that I have.* When his Heart was ready, his Instruments were soon put in Tune. 'Tis the Piety and Purity of the Heart, that makes the Pleasures of Musick so relishing and refreshing. There it shews it self in its full Strength and Beauty, and so refines and exalts the Soul, as to make it more fit for the Joys of the Blessed.

But, 2dly, Perhaps our Insensibility may arise from the Musick we hear, and the undue Performance of it. I am not willing to take upon me the Office of censuring, where there are so many *Asaphs*, so many *Masters in Israel*. And yet give me leave to observe one Fault complained of (by some pious Persons) in our Church Musick, and perhaps not unjustly. And that is, their not being able to understand what is sung, which makes it to them but an *uncertain Sound*. Melody is only an additional Aid to meliorate and help the Voice. But when the Words are not distinctly heard, and the Sense of them is over-whelmed with too loud Instruments, the common Auditor may be surprized, but not edified, and he loses the Benefit intended him by that Composition. This causes that Insensibility complained of by many, for there can be no pious Warmth where the Sense is not conveyed intelligibly, and affectionately. And I fear this Fault is growing upon us. We do not so much mind the *Singing with Understanding*, as to love and follow the Modes of other Countries, rather than our own. Of late we borrow our Musick from the most effeminate Nation in the World, and I fear in Time we shall bring it

it into our Churches too : Where no Compositions should be admitted, but such as are venerable, adorned with a becoming Gravity, such as will bear their way to the Heart of Man, and impress the Sense more affectionately upon his Soul. But I would not have it thought, that I am for excluding these soft and foreign Airs from our private or publick Entertainments. They are very innocent, and very diverting. But, after all, they only hover about our Souls, and fan our Passions, but do not seem adapted to the Masculine Genius of the *English* Nation.

And now I will leave you to enjoy the blessed Influence of religious Harmony, and all the innocent Cheerfulness of Consorting Musick. You may Feast your selves to the full, yet she has Riches in store, Delicacies in reserve for all that Love her, and there is no end of her hid Treasure.

But rejoyce not in your selves alone, but let others rejoyce by your Liberalities. Musick has a little Sister in this World, called *Charity*. These should go Hand in Hand here on Earth, since they both shall enter Heaven together, and there serve to increase our Bliss for ever. Let all your sweet Melody have its due Effect in causing in you a sounding of your Bowels of Compassion towards such as are minished and brought low. This is the most effectual way of doing *the Will of God in Earth as it is in Heaven*, that pure Element of *Musick* and *Love*. Let us form our Conduct upon the Model of their Employment, and testify our Unity with the Church Triumphant, by
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making that the Business of our Lives, which shall bring us to the same State of Bliss; where we shall for ever join with them, saying, Amen, Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might be unto our God for ever and ever. Amen.

And now I will leave you to enjoy the blessed Influence of religious Harmony, and all the innocent Pleasures of Consoling Music. You may best your selves to the full, yet the Riches in store, Distraction is remote for all that Love her, and the no end of her rich Treasure.



F I N I S.

But rejoice not in your choice, but let others rejoice by your Liberality. Music has a noble Sister in this World, called Charity. These should go hand in hand here on Earth, and they both shall enter Heaven together, and there shall be no more of this for ever. I shall your sweet Melody have as one Effect in leading to you a forming of your Bowels of Compassion towards such as are afflicted and brought low. This is the most sacred way of doing the Will of God in this world, and the best that this present Element of Music and Love can do. Let us join our Hearts upon the Model of our Employment, and tell by our Unity with the Church Triumphant, by